1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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881 778 593 614 give tobacco and pig's fat to the father's sister.[1] The sentiments binding fathers to their boys are given full expression, even though the clan relatives may have a dominant ritual role. The mothers who are of the same clan as their sons have their role too. It is they (and not the wife of the maternal uncle) who weep and fight the men when the boys are taken into the enclosure. It is they also who have been especially zealous with contributions from their gardens and in preparing the food. While the initiation rites are of particular concern to the parents and clan relatives of the boys, the whole community is also interested and anticipates the event months in advance. The presence and participation of all the members of the community adds impressiveness to the occasion, and brings the rites to an effective and dramatic climax.

881 778 The combination of the *malanggan* rites with the initiation rites is of interest. While everyone knows that the former are for the dead, and while the figures on the carvings represent dead ancestors, the points stressed in speeches have nothing to do with the dead persons. Those making the *malanggans* tell how the right to make them has come down through their clan, how they have collected much wealth before they could be made, and how they are now making them because the boys are being initiated. The dead remain in their graves quite undisturbed. The making of *malanggans* at this time adds additional significance to the initiation rites.

882 304 The boy has been initiated and is now a full member of masculine society. He sleeps in the men's house, and while he continues to eat at home and still participates in the family life, a break has been made between him and his

[1] This might also be interpreted in another way, for these women are of the moiety of the boys' future mates, and the presentation of tobacco and pig's fat may symbolize their future relations with women of the opposite moiety.

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mother and all the women of the group. The circumcision itself is not the fundamental or essential part of the rite. In the past it was the adult men who were circumcised, and at this time *malanggans* were also displayed. In this same past the boys of the age who are now being circumcised had their ear lobes cut, a ceremony accompanied by the same period of seclusion, and the same fighting between the women and the men, the same display of *malanggans* when the boys came out of their seclusion, etc. The rites seem to centre around the initiation of the boys to masculine society and not around the actual circumcision, which is but an excuse. Before, the cutting of the ear lobes served as the *raison d'être.*

The girls too had their ear lobes cut, but there was no ceremony or ritual connected with it, but instead was done privately in her own house, usually when it was raining. There was some theory that the operation would not hurt so much if performed while it was raining. The piercing was done with a sharpened stone, and then a coconut leaf, rolled around a small twig, was put in the hole to make the loop drop. There is a folk-tale told to children who were afraid to have it cut, of how a man with uncut ear lobes died and how the others defecated in his ear. Most of the adults have the drooping ear lobe, and all the old people have it. But to-day this operation is very infrequently performed on children, and it will probably soon disappear.

That the ceremony in the past accompanied the operation on the ears for the boys but was lacking for the girls indicates again that the rites are essentially to mark the boy's break from home and female society and his entrance into adult male society.

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842 of leaves were obtained, but the writer has not yet had the opportunity of having them identified. Sterile women seriously attribute their sterility to the use of these leaves, and natives swear by their efficacy. But so do they also swear by their ability to make it rain by magic.[8]

844 Women usually work in their gardens right up to the time of giving birth to the child. Occasionally they may slacken their labor a bit a month or so before the time of birth, but this is not the rule. They resume their work usually about two weeks after birth. The long
853 period of lactation has already been mentioned. In addition to the mother's milk, the infant is fed on baked taro within a day or two after birth. The mother chews it first and then gives it to the infant. There are other practices and customs which indirectly have a bearing on the vital statistics, but in this paper only the obvious ones can be indicated.

Household Census

592 Before presenting the statistics, a household census for one village (Lesu) is given. The household corresponds roughly to the individual family and its usual occupants are husband and wife, female unmarried children and young male children. Should a man have two wives, each one will usually have her own home, but sometimes they share the same house, particularly if there is much discrepancy in their ages. Should a woman have two husbands, one of them will usually count the
[882] men's house as his home. The unmarried men and boys of from approximately ten years sleep in the men's house. But this does not prevent the young boys from eating with their family and being a part of the household as far as sharing its duties and pleasures. Married men, for various reasons, occasionally sleep in the men's house. The girls sleep at home until they are married, and there is no women's house corresponding to the men's house. An older relative (widow or widower), too feeble to live alone, may also be an occupant of the household.

162 The village of Lesu contained 66 households. There were 62 adult males and 63 adult females (all married), and 65 male children and 42 female children. Nine of the adult males and two of the females were

[8] Dr. Hrdlička investigated certain objects which Indians believed would cause artificial sterility. He found them ineffectual. Hrdlička, A., Physiological and Medical Observations among the Indians of Southwestern United States and Northern Mexico. Bureau of American Ethnology, Bulletin 34, p. 165.